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No. XIV.

A Short Sketch of  
Liturgical History and  
Literature.

BY

Bro. BERNARD QUARITCH,

Librarian to the Sette of Odd Volumes.



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1887.





*A SHORT SKETCH*  
*of*  
*LITURGICAL HISTORY*  
*and*  
*LITERATURE*

*Illustrated by*  
*Examples Manuscript and Printed.*

*BY*  
*Bro. BERNARD QUARITCH,*  
*Librarian and first President of the Sette of Odd Volumes.*



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# Sketch of Liturgical History :

## A LECTURE

*Illustrated by Examples, Manuscript and Printed.*

THE word Liturgy (*Λειτουργία*) meant in classical Greek a public office or the discharge of a public duty. In the Septuagint it was first applied in something like its modern sense, being used in reference to the religious solemnities and the performance of the priestly function among the Jews. At the present time, the word has two senses. The one, which is the more limited and correct, is applied to the Mass or Communion service; the other, which is more extended and more customary, includes all the prescribed offices and ceremonies of religious worship, with the books which contain them.

The origin of the Christian Liturgy must be traced to a period long antecedent to the time of Christ, its practice having been formed entirely upon Judaic models, and comprising the same elements. At least as early as the time of Alexander the Great, the Jews had their regular forms of daily and festival prayers, their hymns, sequences, antiphons, their psalms and Bible lessons, their ecclesiastical division of the day into "hours" for religious offices, and their weekly great festival, just as the Christians have them now [No. 1]. The reading of the Lessons and the singing of the Psalms constituted the basis of the service, accompanied of course on the festival by a rite of sacrifice; and the early religious celebrations of the Christians were very little changed in form. The chain of transition between the two Churches is to be found in the Hellenising process which followed the establishment of Greek dynasties in Egypt, Syria, and Western Asia.

The Jews of Palestine had long ceased to understand their sacred books, which were, however, still used for religious purposes, although the Chaldee or Aramaic speech had replaced the old Hebrew (extinct through the operation of the Babylonian and

Persian conquests). Translations (*targums*) became necessary, especially when, under the Ptolemies and the Seleucidæ, Greek became the polite language of Syria and Egypt, and the rapid growth of a new Greek centre at Alexandria, attracting to itself a great influx of Syrian settlers, had created a Hellenistic community largely composed of Jews. The fragmentary targums which the modern Jews acknowledge are in Aramaic or Chaldee; but the greatest and most important targum of all is the so-called Septuagint, and it is probably older than any of the others, or at the least as old as the most ancient [No. 2]. There may be a modicum of truth in the usual statement that seventy-two Jews were employed by Ptolemy Philadelphus, at the request of Demetrius Phalereus, to translate the Jewish Scriptures for the royal library, as Manetho had just performed a similar work upon the old Egyptian monuments, and Berosus upon those of Assyria. The probability, however, is slight, and the Septuagint was in no sense an addition to Greek literature, but purely a popular *targum* for the use of the Hellenised Jews of Egypt and Syria. The greater part of it was translated into Greek apparently about the middle of the third century before Christ, and it

attained its present form within the succeeding century and a half.

The Septuagint was not only a full translation of the Hebrew scriptures, and perhaps more ; it was also used liturgically by the Alexandrian Jews in the same way as the Hebrew original had been used in Jerusalem. It furnished the lessons for the celebration of religious worship, and the Psalms were also chanted in the Greek version which it contained. Thus, the basis of the Greek Liturgy was already prepared for adaptation by the early Christians when the small Galilæan sect had succeeded in drawing to itself the composite population of Alexandria. The Syrian and Egyptian Greeks, most of them born to the use of the Greek language, must have been ripened by education for revolt against the rigid puritanism and the stern hieratic aristocracy of Jerusalem. The new democratic uprising found numerous adherents, multiplied, as is always the case, by the martyrdom of its leader, and of so many of his followers ; while the moral elevation of his teaching and the beauty of his theories captivated the imagination of the Greeks, who saw in him a new Plato discoursing amid his disciples. The system of Christ was nothing more than meek faith



in one God, equal benevolence towards all men, and an avoidance of ceremony, ritual forms, and dogmatic prescription. But his new followers had their psalmody, their order of prayer, and their sacramental forms; and these were utilised for the establishment of a Christian Liturgy, with the rite of sacrifice changed into a bloodless one, commemorating the Last Supper, the Death, and the Resurrection of Jesus. This, of course, refers to the weekly celebration, and to the important anniversaries; the ordinary daily form of Prayer was also modelled on the Jewish Tephilloth, and the division of the day into "Canonical Hours," was thus established.

The great religious rites just referred to, the unbloody sacrifice of the Eucharist, has remained ever since the fundamental act of worship amongst all the Christian sects. It was adopted by the early Church from the Gospel-narrative: "Do this in remembrance of me," said Jesus, breaking bread and drinking wine with his apostles at the last Supper: "Eat, this is my body; Drink, this is my blood." His death on the cross ensued, and on the third day afterwards, that is *on the day following the Sabbath*, it

was related that he rose again to hold discourse with his disciples before ascending to Heaven. These three events, the memorial supper of bread and wine, the crucifixion, and the resurrection, were all symbolised in the Eucharist ; and the weekly performance of the rite was appointed for that day of the week on which the resurrection occurred. Henceforward, the Sunday usurped the place of the Jewish Sabbath.

Like the supper it commemorated, the Sunday service of the first Christians took place in the evening. To the most solemn part of it, namely the breaking of bread and pouring of wine, the benediction, the adoration and communion, followed by the reading of the Lord's prayer, the thanksgiving, and the final benediction, only those who belonged to the inmost circle of the faithful were admitted. The beginners, the uninitiated sympathisers, and those who had but recently gone through the preliminary rite of baptism, participated only in the preliminary part of the service, which consisted of a general prayer, the kiss of peace, the singing of psalms, readings from the Scripture, a homiletic exposition by the priest, and the acceptance of gifts for the Church and the poor. At the end of this part, it seems that the celebrated

formula represented in Latin by *Ite, missa est* was customarily used in the early days, when it was considered advisable and prudent to make the Eucharist a secret rite. In after days, when no portion of the service remained secret except in so far as the priest uttered some prayers inaudibly, that formula was transferred to the end of the second part. It is mentioned here simply as having originated at a later date the name of *the Mass* (*Missa*).

The Eucharistic service, thus performed in secret, bloodless as it was, led to many charges against the early Christians of practising monstrous and magical arts ; but its very mysteriousness held the members of the sect together, and attracted new adherents ; while the blood, which was shed by persecution, served, as it always does, to cement the structure for which it had been given. We have no exact record of the precise form of the Eucharist service in the earliest days, but there can be little doubt that it is the one portion of the Christian Liturgy which has remained substantially the same at all times and in all Churches of the East and West. Therefore, the extant Liturgy in Greek bearing the name of St. James the Apostle, which was in use at Antioch

and Jerusalem in and before the fourth century ; and the similar extant Liturgy ascribed to St. Mark, which was in use at Alexandria at the same period, represent probably with little variation the early Communion or Mass-service of the first and second centuries of Christianity [No. 6]. It prevailed in all the great centres of the Roman empire as the congregational celebration of the sacred weekly festival, and also of the anniversary feasts commemorating the life of Christ.

The westward spread of the new religion was extraordinarily swift and far-reaching. In the first century there were Christian communities in Gaul (including North Italy and Western Germany), in Spain, in Northern Africa, and probably also in Britain. In the second and third centuries, they were already so flourishing as to have begun their continuous hierarchical history. To these communities or Churches we must look for the true liturgical origin of the Latin Church ; as although the sacramental service was introduced in its Greek form by the first comers, yet it became almost immediately necessary to adopt the Latin language in the performance of all the rites. Lyons, Treves, Milan,

Arles, Seville, and probably Toledo, had all their Latin Liturgy before Rome, and were almost certainly nearly uniform in prayer and ritual with the distant Churches of Antioch and Alexandria.

Rome was undoubtedly little, if at all, behind Alexandria, Antioch, and Jerusalem as a Christian capital, and the Churches of these four cities may be traced to an almost apostolical antiquity. But in the fourth century after Christ a re-arrangement of the older elements came into being, and the development of the Christian world began afresh from two centres, one of which was wholly new, and the other so transformed as to be practically no less so. To speak in plainer terms, the adoption of Constantinople as the capital of the Eastern empire led to the weakening of the older Churches of the East and their absorption in the newly-founded metropolitan Church of Byzantium; while the same political circumstance transmuted the Church of Rome from a Greek into a Latin one, and thereby brought about the gradual extinction of the genuine old-Latin Churches of the West. The Church of Syria, distracted by many sects, and by the rivalries of language, came to the end of its continuous history

at the close of the fifth century; the old Egyptian lasted longer, and preserved its Greek Liturgy till the eleventh century, when it was absorbed by the Byzantine or Orthodox Church. Only some small dissentient, or so-called heretical communities [No. 10], remained outside, such as the Nestorians and the Monophysites (sprung from the old Syrian Church), the Copts (from the Egyptian), and the Abyssinians (who also derived from the Egyptian). The fusion of so many elements in the Byzantine Church led to the introduction of a great many various or alternative lessons, forms of prayer, and ceremonial usages, which enriched its Liturgy by detracting somewhat from its uniformity. Of course, the fundamental and ancient nucleus remained always the same. The "Euchologium" of Jacques Goar gives the full corpus of the Byzantine Church Service, and enables us to recognise how little real difference exists between the various Christian Churches in their modes of worship [No. 8]. Out of the Byzantine Church, the Armenian may be said to have sprung, in the fifth century, as well as that of the Slavonians, founded in the ninth, which has since become the chief representative of the Byzantine.

The numerous diversities in tenet and discipline

which arose in various regions of the Eastern empire, which tended to the multiplication of liturgical forms in that section of Christendom, and which, under the name of heresies, led to so much war and misery, had no equal parallel in the other half. There were fewer causes of the same kind in the Western empire to arrest the steady development of ritual and liturgical customs in Rome; and the services adopted in Spain, France, Germany, and England, were substantially in agreement with the Roman model, as soon as the Latin began to form the universal language of the Western Church.

The Church at Rome, instituted almost as early as those of Alexandria and Antioch, was, like them, a Greek Church, using only the Greek language in its Liturgy and its Bible. The Hellenic and Hellenistic proportion of the population was large enough in itself to supply the Church with worshippers; and among the educated classes a knowledge of Greek was fashionable and universal. But, as the congregations became enlarged, by the accession of the common people of purely Latin speech, certain concessions were made to their requirements. The homiletic and expository portions of the service were,

after a time, given in Latin, and even the Lessons and Psalms began to be read or sung in that language. These innovations bring us down to the early part of the fourth century. The foundation of the new imperial capital at Byzantium helped to increase the Latinising tendency at Rome. That tendency was further aided by the questionable pre-eminence of the see of Rome, which now began to be at once recognised and disputed, but which received no small confirmation from the Emperor Valentinian's decree, in 367, appointing Damasus arbiter of episcopal dissensions.

[The word "Papa," used as a title, had not yet come to mark a distinction between one pontiff and another; all bishops might be addressed by that honorific addition equally, as well in the West as in the East; but it seems to have been invariably added only in regard to the Bishops of Alexandria and Rome. Its use naturally declined in the West, elsewhere than in Rome, when it ceased to have a specific meaning for the people; but it was not till the tenth century that it was exclusively appropriated by the Roman pontiff.]

Papa-Episcopus Damasus had St. Jerome (Hierony-



mus) with him in Rome in 381-84, and, at his request, that great scholar undertook the first part of the task which is his greatest title to fame. The use of *Lessons* in the Liturgy, recited in Latin, required that the Biblical text from which they were chosen should be neither corrupt nor inelegant. But the existing texts (having evidently been made by or for the Latin-speaking provincials at a time when the Greek original was sufficient for the metropolis) were both one and the other [No. 3]. Jerome selected, from such MSS. of a Latin New Testament as he could collect, one which he purified in text and improved in language. He also corrected the Latin Psalter by collation with the Septuagint, and made some improvements in the method by which it was adapted to Church use. At a later date he took up the remainder of the Bible in a similar way; but only a portion of his corrected Itala Old Testament is extant, the rest having been lost in his own time. He then translated the Old Testament completely from the Hebrew, adding to it a new version of the Greek portions from the Septuagint. This labour, completed in 405, along with his improved Itala New Testament of 384, constitute the Latin Vulgate [No. 4].

At this point, say the end of the fourth century, the Church of Rome became entirely Latin ; and the history of the Roman Liturgy in its existing form begins. Upon two central books of fundamental importance, namely, the Missal and the Breviary, all the rest depends.

The chief service-book in all Christian Churches is, as before said, the Missal, or Mass book. The name Missa is derived from the formula above referred to, ITE, MISSA EST, of which so many explanations have been propounded, none of them satisfactory, that it would be useless to dogmatise here upon its interpretation. One may hazard a guess, however, that the word Missa is merely an acrostical symbol obtained from uniting as a single word the successive initials of a secret formula (thus—as a conjecture—*mysterium incruentum sacri sanguinis agendum* ; so that the full phrase would be, at the end of the Catechumenic Mass, and before beginning the private Mass of the Faithful, “Ite! *mysterium incruentum sacri sanguinis agendum est!*” The transfer of the phrase to the end of the more solemn rite would require *actum* in the place of *agendum*). The modern Missal, in its most ancient form, was called the *Sacramentale*, *sacra-*

*mentarium, Liber sacramentorum, Liber mysteriorum, Agenda, or Liturgia.* It then embraced as a book only that portion of the full Missal which is now called the *Ordinarium missæ*; that is, it contained the invariable forms of the sacramental rite celebrated on Sundays and holy days. In combination with those invariable forms, a number of psalms, responses, prayers, sequences, and lessons from the Scriptures were used, which varied every day, according to prescribed arrangement. In the Missals of the fourteenth and fifteenth centuries, and in the modern ones, all those variable portions of the service were included in three separate portions distinct from the invariable part in the *Liber missalis*, with rubrics denoting the successive days to which they belonged; so that it was easier for the priest to perform the sacred offices of the year than it had been in the early ages before A.D. 1200–1300, when he was obliged to have several distinct volumes at hand, besides the *Sacramentarium*. Each altar in those earlier times had to be furnished with (1) a *Psalterium*, (2) a *Lectionarium*, (3) an *Evangelistarium*, (4) a *Graduale*, besides (5) the *Sacramentarium*, which contained the material rite of the service performed by the

priest. When this inconvenient and cumbrous arrangement was altered by the simpler embodiment of all the necessary parts in the *Missale*, as it has come down to us since the fourteenth century, masses for the whole year and for special commemorations, and all the benedictional and consecrational offices, were collected in the one volume, thus divided:—*Proprium temporum* or *temporale*; *Ordinarium missæ*; *Proprium sanctorum* or *sanctorale*; *Commune sanctorum*; which four parts described in English would be: (a) Prayers, hymns, and lessons for Sundays and holidays, *variable according to the time*; (b) The Mass, *invariable*; (c) Prayers, hymns, and lessons appropriated for Saints' days; (d) Prayers, hymns, and lessons for commemoration of Saints and Martyrs who have no special offices.

The early Sacramentaries exist in a few examples in great public collections; they may be referred to in the works of Muratori, Thomasius, and Gerbert [No. 16]. The oldest known is one ascribed to Pope Leo I., a MS. written near the end of the fifth century; but it is rather a collection of sacramental offices than a real Mass book. The second is a MS. of the sixth century, ascribed to Pope Gelasius I., in which there is a

division in three parts, one of them a Sanctoriale. This Sacramentary exhibits the true plan or framework of the Missale plenarium at a period many centuries before the scheme was worked out in books. The third Sacramentary is that ascribed to Gregory the Great, who is known to have corrected the Gelasian Liturgy, and to have systematised the Antiphonary and Gradual music. The MS. printed by Muratori scarcely seems to correspond to Gregory's developed missal-work ; and many varieties exist in the codices which profess to represent it.

The *Psalterium* was used at a more remote period than any other book for religious celebration, as a book of hymns, chanted in sections appropriated to daily and festival service. It was corrected by St. Jerome, with a view to liturgical use, and was frequently copied in MSS. for that purpose. (It is curious that, as already mentioned, St. Jerome produced two Latin Psalters, one at Rome about 383, which was a correction of the Itala by the Greek, the other translated about 387 in Jerusalem, direct from the Hebrew ; and that the Roman Church conserved the former, while the Gallican Church received the latter.)

The *Lectionarium*, or *Comes*, was a book of which there existed four kinds. One contained the full texts of those lessons selected from the Epistles and the Gospels, which were used in the celebration of the Mass; another contained only the Epistles and excluded the Gospels (in which case there was a separate *evangelistarium*); a third was more ample, and contained all the Biblical lessons used not only in the Mass, but also in the other services of the Church. This was the *Comes major*. The *Comes minor* had a similar extent, but only gave the first words of the lessons under the references (in the same way as we see them given in most of the Breviaries). From the fact that these separate books were disused after the compilation of the complete Missale, we never see MSS. of them of later date than the thirteenth century. The origin of the Lectionary is probably to be referred to the liturgical arrangement of the Bible made by St. Jerome at the end of the fourth century, but the actual *Liber comitis* as existing in its oldest known form belongs to the eighth century.

The *Evangelistarium* is referred to above. Originally it was merely a copy of the four Gospels, as

they stood in the New Testament, and marginal references indicated the passages to be read at the various festivals. (A table to make these references readily available was generally put in front with this heading: "*Breviarium capitulorum de anni circulo*;" and this is conjectured, with much show of reason, to have originated the name Breviary as applied to a book.) But this *Evangeliarium* was at a very early time converted to an *Evangelistarium*, in which the passages were detached and arranged in their chronological sequence.

The certainty that such a compilation existed in the fourth century may be assumed by implication from an allusion in one of Chrysostom's Homilies.

*Antiphonarium, Graduale.*—The Mass contains at the beginnings and ends of the different sections of the service (psalms, lessons, &c.), a number of short psalmodic phrases called antiphons or anthems, sung by a deacon and responded to in a counter-chant in the same key by the choir. Similar antiphons and responses are also found in the Hours of the Breviary. They constituted the entire chanted service of the Church, and were compiled in two separate books; one for the Mass called the *Graduale*, Gra-

dale, Grail, or Cantatorium (the deacon or chief *cantor* mounted the *gradus* of the pulpit so as to give out each anthem); the other for the Canonical Hours, called *Responsoriale et Antiphonale*. Both parts (or rather all three) began to be united in a single volume in the ninth century, but they usually existed separately. The compilement of the full Breviary in the eleventh century, and of the Missal in the thirteenth, made them fall into desuetude. They were retained longest in the monasteries of the religious orders. Gregory the Great had edited all or part of the Antiphonary about the end of the sixth century. The introits, versus, alleluias, tractus, collects, invitatoria, gradalia, and sequences of the Missal belong to the Graduale. But the sequences (certain responsory hymns sung by the congregation) were sometimes written out separately in the *Sequentiale* or *Troperium*.

The *Passionale*, *Legendarium*, and *Martyrologium* were also anciently used in separate books; capitulated for liturgical use as lessons on saints' days; but they were finally abridged and inserted in sections in their proper places in the Breviary. St. Jerome's work on the Lives of the Fathers, Bede's *Vitæ*



Sanctorum, and other works were condensed and augmented by Usuard in the ninth century, in a Martyrologium and Calendar, which is the basis of the full Roman Martyrology [No. 55]. It was immediately adopted for liturgical use, and every Western Church from the beginning of the ninth century employed it for that purpose, each locality adding its own special saint or saints if necessary. (The corresponding book in the Greek Church was the Menologium.) To the Martyrologium there was frequently attached the *Homiliarium*, or collection of sermons by the fathers and others, a great number of them composed by the Venerable Bede, which were adopted by the ordinary priests with the approval of the Church, to supply the deficiencies of original preaching. The authorised edition of the Homiliarium was made by Paulus Diaconus in the eighth century, by the order of Charlemagne.

Other separate books were the *Collectarium*, the *Hymnale*, &c., but all these had ceased to be necessary, and were only retained in the most elaborate church and monastic book-chests when the Missal and Breviary were made complete. Of those which still continued to be used and to retain their separate

importance were the books for the due observance of ritual forms and ceremonies, all accompanied with chanted music, and bearing the names of *Rituale*, *Manuale*, *Processionale*, *Ordo*, *Directorium*, *Agenda*.

Another important book not yet mentioned is the *Pontificale*, containing the order of ritual functions which could only be performed by a bishop, and also rubrics indicating such modifications as should be made in the *Ordo Missalis* when a prelate celebrated the Mass. It is also sometimes called *Ceremoniale*; but, as a matter of correctness, the old *Ceremoniale* of the early centuries was supposed to embrace the *Benedictionale*, *Rituale*, *Pontificale*, and other special works on ritual order [Nos. 25, 27].

*Breviary*.—The Canonical Hours have been alluded to in the early part of this treatise, as derived by the early Christians from the Jews. They were hours of prayer to be observed every day; originally recommended to all the faithful; afterwards imposed as indispensable upon the ministers and servants of churches and the congregations of monks. At first only the hours from sunrise to sunset were comprised as Hours of Prayer; but before long the whole course of the twenty-four hours was included, and divided

into spaces of three hours each, during which the service appropriated to the time might be performed. From the first to the third hour was called Tierce; from the fourth to the sixth, Sext; from the seventh to the ninth, None; these three were the times prescribed by the Jewish and the first Christian usage. Next the Evening or Vesper office at sunset was added; then the Completorium or Complin at going to bed; Prime as the first hour of Tierce; Matins at any time during the three hours before sunrise, and Nocturns at any time during the night. Thus there were eight separate stations, but Nocturns and Matins usually fell together, and the office uniting them was called Matins or Lauds. This septenary arrangement of the Canonical Hours of Prayer has been in force in the Western Churches since the year 600, and the Eastern usage was almost identical with it. At those canonical hours the prescribed worship consisted of prayers and lessons in combination with hymns, antiphons, and responses, all clearly marked out by a table for their proper seasons, and all contained in the separate books (Psalterium, Antiphonarium, Lectionarium). As with these separate books, further references had to be made

to the Martyrologium and Homiliarium already mentioned ; it was found necessary to compile one book which should answer every purpose. Hildebrand (Gregory VII.) is said to have done or commanded this ; and it is certain that the Breviary is first found to be in existence in the second half of the eleventh century. The Breviary is, therefore, the most comprehensive book of the Christian Liturgy, and from it all modern prayer-books are derived. As it embraced all the offices of the Church, even the Ordinary of the Mass was sometimes included in it.

The modern Breviary is divided into four parts, each for one of the seasons of the year (winter, spring, summer, autumn). In the twelfth to the sixteenth century, however, the division was merely into *Pars Hiemalis* and *Pars Æstivalis*. The subdivision of each of these parts was into Psalterium, Proprium de Tempore, Proprium de Sanctis, Commune Sanctorum ; but in many of the printed editions, the order is as follows :— Proprium de Tempore (offices for Sundays and holidays), the complete Psalter, Proprium Sanctorum (offices of Saints), and Commune Sanctorum (offices of Saints for whom no special office had been appointed) ; and as each

half of the Breviary was printed in a separate volume, the Psalterium and the Commune Sanctorum were often given in duplicate.

Prayer-books for private persons were compiled from the Breviary in the twelfth century. They consisted at first simply of the rubricated Psalms, followed by the Canticles, the Athanasian Creed, and the Litany [No. 74]. After the close of the thirteenth century, the Matins of the Virgin were added, then the Hours of the Cross and the Trinity, the Office of the Dead, Commemorations of Saints, and finally some Prayers in the language of the country in which the prayer-book was compiled. As an adaptation from the Breviary, this volume received ecclesiastical sanction, and obtained general acceptance throughout France, England, and the Netherlands ; and in the fifteenth century it was usually entitled, according to the name of one of its parts, "Hours of the blessed Virgin." Its reception in Germany was only partial and very late ; in Italy it was known in the fifteenth century under the general name of *Officium B. V. M.*, and in Spain it was adopted in that century from the French and Flemish models. France and England produced the greater number of these Prayer-books, which in the

former country led to the production, after the invention of printing, of fine editions beautifully illustrated by engravings in a style suggested by the illuminated manuscript models. In England, and in France for English use, it was printed at first under the name of *Hora* or *Heures* or *Hours*; and in Henry VIII.'s time, under the name of *Primer*, by which the book seems to have been frequently spoken of in England, even in the fifteenth century.

The numerous varieties in usage practised in different countries or localities, in monastic establishments, and in Churches claiming a quasi-national character, led to the employment of the word "Use," *Usus* or *Consuetudo*; but this refers only to insignificant peculiarities of practice followed by congregations within the circle of the Roman Church, and the word *use* must not be applied to the more important varieties which marked the Liturgies of the old Latin Churches. Amongst the Eastern Churches, the absence of a recognised central authority in the age of development made it unavoidable that they should have a very unsettled Liturgy; but as with time the Byzantine Church swallowed up most of the living organisms, leaving only a few minor communities

outside, the Byzantine had no such various *uses* within its body.

In the West, it is to be remembered that Latin Churches were founded, and exercising functions in Spain, Lombardy, Gaul, the Rhineland, and Britain, long before the Church of Rome ceased to be a Greek Church. The construction of the Latin Liturgies of Rome belongs to the fourth and fifth centuries, at which time certain forms and usages had already obtained a durable and venerable antiquity in those Churches, and assumed as it were a national character not to be easily relinquished under pressure from the Roman Pontiff. Of all those Churches, the Celtic, from its remoteness in the first place, and from the peculiar history of Britain during the fifth century, remained least influenced directly by Rome. Little can now be learned concerning its practices in the earlier centuries ; and not much of what was the precise form of its Liturgy down to the twelfth. About the latter period, it gave way and disappeared, the direct agencies of Rome, and her indirect agencies through the conquerors, both Saxon and Norman, having succeeded here as elsewhere. The Anglo-Saxon Church has no place in this category, having been founded directly from Rome.

In southern France and in Spain, the old-Latin Liturgy of the earliest ages maintained its hold for a long time. The difference between it and the Roman-Latin was probably no more than the difference between this and its Greek predecessor in Rome. Or, to place the conjecture more specifically, the Gallican seems to have been nearly identical except in language with the early apostolical Liturgy used in Greek at Rome during the first two centuries. It remained unchanged, or little changing, while the political circumstances of the fourth century were bringing about a revolution in the Church at Rome. The chief variation between the Roman and the Gallican rites lay in the retention by the latter of certain forms at the Mass in connexion with the Communion service, which were omitted in the Roman, and the different order in which certain portions of the office were performed. Before the year 800, however, Charlemagne had deserved the Imperial crown which he received from Leo III., by helping Hadrian I. to crush out the Gallican Liturgy, and by making the use of the Roman almost universal throughout France and Germany. Occasionally we find in the Litany, in Breviaries of French origin during the fourteenth



and fifteenth centuries, a prayer for *rex noster* preceding the one for *pontifex noster*, while in the Roman form the first prayer was for the *dominus apostolicus*, and the second for *all Christian princes*; but there are few other traces of old Gallicanism.

As for Spain, the old-Latin Liturgy survived much longer. It was revised and edited by Saint Isidore of Seville (a man of princely Gothic blood) about 630, and in 633 a Synod at Braga promulgated his revision for the sake of uniformity. However, the strenuous efforts of the Popes succeeded in introducing the Roman Missal and Breviary into the major part of the peninsula unoccupied by the Moors; and this Romanising tendency received a fresh stimulus when, in 1085, the Emperador Alfonso el Bravo (I. of Castile and VI. of Leon) captured Toledo. That city had been for the greater part of four centuries in the hands of the Arabs, and its inhabitants, although completely *Mostarab* (*i.e.*, Arabised), had retained their old Liturgy unaffected by Roman aggression. The tumultuous opposition of the Toledan people to the suppression of their so-called Gothic service, which would have been effected by the king at the solicitation of his consort (Con-

stancia, the second of his five wives) and the Pope, led to a curious ordeal. In presence of the Court, a fire was made; the Roman and the Mostarabic Breviary, represented by two rival MSS., were thrown into the flames, and it was found that the latter had endured less hurt than the former. The king submitted against his will to the manifest decree of Heaven, and the continued use of the old-Latin service was sanctioned (but not to the exclusion of the Roman rite) in Toledo, although it had now become the chief city and, by Papal ordinance, the chief bishopric of Spain. The Roman Liturgy, nevertheless, continued to flourish, and would in time have completely ousted the desuescent old-Latin, if Cardinal Ximenez had not made an attempt to conserve the latter by printing in 1500-1502 an edition of what he called St. Isidore's or the Mosarabic Missal and Breviary, and appointed a chapel in Toledo for the special celebration of the ancient service [No. 14].

The old-Latin Liturgy of Northern Italy was enriched by St. Ambrose towards the end of the fourth century with a number of hymns and a system of musical chant, which have been retained in the Church-service of Milan, notwithstanding the fact

that the Gregorian music established in Rome towards the end of the sixth century became almost universal in the Western Church, and the usual Romanising process took place in Milan as well as elsewhere. With the exception of these, and a few other trifling peculiarities, the Milanese or (so-called) Ambrosian Liturgy scarcely differs from the Roman. The permanence of its local usage was secured by Cardinal St. Carlo Borromeo, archbishop of Milan (1560-84).

In the British Isles Christianity was introduced very early—probably in the second or third century; and the accession of Constantine to the new religion helped undoubtedly to make it spread among the Latinised people of Southern Britain. The extraordinary circumstances which followed the immigration into the country of a large number of Saxons, Angles, and Jutes in the middle of the fifth century, and caused the British nation to disappear from every part of England except the Western coast, required a new Christianising mission to convert the Teutonic heathen, who occupied the greater part of the island from Northumberland to Dorsetshire. Augustine was sent by Gregory the Great for that

purpose, and performed his mission with the most signal success; not only turning the Teutons into Christians, but also persuading the Celtic bishops of the West and of Ireland (which St. Patrick had Christianised a century and a half earlier) to acknowledge the supremacy of the Pope. From the Celts he obtained help in his missionary labours, but could not quite succeed in winning them to renounce certain points of discipline in which their practice was not that of Rome, but had come down from the custom of the earlier Church, to which they owed their induction into the new religion. At the beginning of the eighth century the whole of Britain was Christianised; and Bede held a position amongst the doctors of the Church not far inferior to that of Jerome and Augustine. The Gregorian Liturgy was completely adopted throughout England and Scotland, and even in Wales and Ireland the old-Latin service died out gradually. Towards the close of William the Conqueror's reign St. Osmund, bishop of Salisbury (previously Earl of Dorset), compiled an *Ordinarium* to regulate the due performance of the offices in his Church, and to ensure uniformity of practice. The Roman Missal and

Breviary, prepared in accordance with his rule, were named "ad usum Sarum" or "Sarisburiense." The only difference between them and the corresponding Rome books was that a number of British and English saints' names were registered in the calendar instead of the early Latin and Greek ones of minor note; and their offices similarly inserted in the *Proprium Sanctorum*. The names of some of the chief ones were annexed to those of the great Church-saints in the Litany. The Sarum books obtained a greater vogue than those of the other English Churches, and became the typical English form. Of the services of Hereford, Bangor, Exeter, there is little material on which to form any decided opinion, but they probably differed little from that of Sarum. The Leofric Missal of Exeter is a collection or thesaurus of sacramentary offices rather than a regular Missal [No. 61]. It was compiled in the eleventh century. The *Proprium Sanctorum* and calendar of the York service [No. 62] exhibit a considerable difference from that of Sarum, as might be expected, since the Sarum book usually omitted St. Gilbert of Sempringham, SS. Wilfrid and William of York, Saint Hilda, St. Botolph, St. Aidan, and others; while

the York books generally omitted Wulstan, Frideswid, Aldhelm, Kenelm, Cuthberga, Edith, Erkenwald, Hugh of Lincoln, and others; and in some cases, as, for instance, SS. Dunstan, Oswald, John of Beverley, a different measure of veneration was extended in the two Churches.

The Sarum Missal was printed about a hundred times between 1483 and 1557; the Breviary or Portiforium at least seventy times within the same period; the Manual about forty times between 1498 and 1555; the Processional about forty times between 1508 and 1558; and the Primer (whether under the name of Primer or Hours), about a hundred times between 1497 and 1558. Most of the Primers contained some prayers or rubrics, or catchwords in English; but it was not till 1536 that it appeared entirely printed in Latin and English, side by side; from which date nearly all the Sarum Primers were bilingual [Nos. 64-73, 83-90]. This change was found necessary to counteract the influence of the wholly English Primer produced anonymously by George Joy in 1534-35, in which the first attempt was made to create a native Liturgy for those who followed Henry VIII.'s rejection of the Pope's supremacy in 1533. In 1539 Bishop John Hilsey brought out a

new Primer, in English and Latin, the contents of which were, for the greater part, identical with those of the Sarum Primer, but which by means of a few omissions, a few changes of order, the addition of a third part entirely English, and the insertion of a couple of phrases acknowledging the King's headship and censuring the Bishop of Rome, at once took an almost authorised rank as the Service Book of the reformed English Church [No. 91]. In the edition of Hilsey's Primer, printed by Grafton in 1540, the Litany is given solely in English, although it is the Sarum Litany, and only omits the prayer for the Roman Church. In 1545, a modified Primer in English and Latin was produced under the direct authority of the King, and superseded all the rest. From that date till the accession of Mary, the Sarum Primer was not again printed in England, although some editions appeared on the Continent. In Mary's time, between 1554 and 1558, a great number of Sarum books were printed both in England and abroad.

In 1547 King Edward VI. published some injunctions which sanctioned by implication the continued use of the old Mass, only insisting on the reading of lessons and homilies in English, but ordering

with regard to the daily service, that "all persons not understanding Latin shall pray on no other Prymer but what was lately set forth in English by King Henry VIII., and that such who have knowledge in Latin use none other also." Early in 1549 the Book of Common Prayer, compiled by Cranmer and twelve other dignitaries of the Church, was produced for the first time [No. 92]. It was adapted from the old Breviary and Missal, omitting all the saints' offices, all the ceremonies, and the transcendental mystery of the Eucharist, but on the whole, exhibiting merely a reformation and simplification, not a revolution, in the Church Service. The Pope's supremacy was denied, the excessive veneration of saints discouraged, the Eucharist-office became a commemorative rite of worship, and ceased to embody a miracle: these were the only substantial differences between England and Rome. In 1552, Edward published his second Common Prayer, in which some modifications had been made at the desire of the Calvinist school; the pretty words, "Matins" and "Evensong" were changed to Morning Prayer, Evening Prayer; the use of albs, vestments, and copes at the Eucharist for-



bidden; all *introits* omitted, the antiphonal and responsive portions curtailed, some transpositions and additions made, the name and office of St. Mary Magdalen suppressed [No. 93]. This Prayer Book was the one adopted, with little alteration, by Elizabeth and her successors, but the Puritanic change of *priest* to *minister*, was not preserved in most cases. Several of the Prayer Books printed in Elizabeth's time, especially when attached to Genevan Bibles, were surreptitiously modified by Puritans; but the authorised books remained always the same, so that Edward's second of 1552, Elizabeth's first of 1559, and James's first of 1604 were in substantial agreement amongst themselves and with all that followed. The Scottish Church had adopted the Genevan Liturgy through John Knox's translation of Calvin's "Forme of Prayer and Ministration of the Sacraments" [No. 96]. Knox printed his translation for the first time at Geneva, in 1556, having fled thither from Edward VI.'s court on the accession of Queen Mary. (The attempt to substitute the English Common Prayer for Knox's Liturgy, made by Charles I. and Archbishop Laud in 1637, was unsuccessful and disastrous.) The same

*Forme de Prières* in French has remained the Service Book of the Genevan Church, as it was that of the French Huguenots and their descendants.

The Council of Trent ordered a revision of the Roman Breviary and Missal, which has remained unchanged to the present time. The authorised Missal, as corrected, appeared first in 1570, the Breviary in 1568 [No. 24].

# Catalogue of Examples

*referred to in the preceding  
Sketch of the History of the Liturgy.*



## I.

### Origines.

A.C. 500–300.—*Judaic Liturgy.*

1. Makh'zor סדר תחנונים. Festival Prayers, Lessons, and Hymns according to the rite of the Roman Synagogue.

Folio. MS. on vellum. Transcribed in the year of the world 5171 (A.D. 1411).

- 1\*. Haggadah הגדה של פסח. The Passover Service.

Folio. MS. on vellum, full of miniatures and decorative ornament. The writing under the miniatures is German, in Rabbinical character. Sec. xvii.

[Value, fifty pounds.]

A.C. 250.—*The Septuagint.*

2. Sacrae Scripturae vateris novæque omnia, Græce. Folio.

First edition of the Septuagint text of the Old Testament. Large paper copy, bound in two volumes.

Venetiis, in ædibus Aldi, 1518.

[Value, sixty guineas.]

A.D. 100.—*Old Italic Bible in Latin.*

3. *Bibliorum sacrorum Latinæ versiones antiquæ seu vetus Italica, etc., acc. notæ Petri Sabatier. Folio. 3 volumes.*

Paris, 1751 (Remis, 1743-49).

First edition of the fragments of the text used by the old-Latin Church before Jerome's Vulgate.

A.D. 384-405.—*The Vulgate.*

4. *Biblia Latina cum prologis Sancti Hieronymi. 12mo.*

MS. on vellum, with illuminated initials, each enclosing a Miniature; about 80 in number. In an old English sixteenth-century binding, stamped with the griffin and the words "Ihesus help" several times repeated.

Written in France about A.D. 1260.

About the year 1300 it was in the possession of Hako VI., King of Norway, who presented it in 1310 to Kenric, prior of Hadersleben, in Schleswig. In 1514 Paul Moller, of Schleswig, bought it out of the monastery. The MS. has inscriptions recording these details.

[*Value, fifty guineas.*]

5. *Biblia Latina cum prologis Sancti Hieronymi. Folio.*

MS. on vellum, with 76 Miniatures, and some borders containing grotesque and curious subjects.

Written in North Italy about A.D. 1320.

## II.

## Early Christian Hellenistic Church.

(ALEXANDRIA, ANTIOCH, JERUSALEM.)

Sec. I., II.—*Saint James's Liturgy.*

6. Ἡ θεία Λειτουργία τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ χρυσοστόμου—Ἡ θεία Λειτουργία τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου τοῦ μεγάλου.  
—[Liturgies of St. John Chrysostom and St. Basil the Great.] Two works in one vol. 4to.

Greek MS. on paper, with illuminated headings and initials; the rubrics and intitulations in gold.

Written in Constantinople about 1580.

In a Turkish gilt binding of the sixteenth century.

7. Λειτουργίαι τῶν ἁγίων πατέρων.—[Liturgies of St. James, St. Basil, and St. John Chrysostom; with treatises on Liturgical subjects.] Folio. Parisiis, 1560.

The original, out of which grew these three Liturgies, belonged undoubtedly to the first century of the Christian era; and they are consequently placed here to represent it, although in their present form they belong to the Byzantine Church. The one called St. James's is the most ancient; St. Basil is believed to have used it in compiling the one that bears his name about 370, and Chrysostom to have produced an amended form about 400. It is probable that none of them have come down in the exact shape which they bore in the fourth century.

Sec. I., II.—*St. Mark's Liturgy.*

This Liturgy of the oldest Greek Church in Egypt, will be found in Renaudot (No. 10) in its Greek text.

III.

**Byzantine Church.**

8. Euchologium sive Rituale Græcorum, cum interpretatione Latina, opera Jacobi Goar. Folio. Venetiis, 1730.

Liturgies of SS. James, Basil, and Chrysostom—  
see above.

9. Prayers and Lessons, etc., for divine service, in the old Slavic language. 4to. MS. on paper, with rude coloured figures and ornamentation.

Written at some convent of nuns, about 1680.

IV.

**Jacobites. Copts. and Abyssinians ;  
Nestorians.**

10. Renaudot, *Liturgiarum Orientalium collectio*.  
2 volumes. 4to. Paris, 1716.
11. St. Luke's Gospel, in Coptic and Arabic,  
in parallel columns. MS. 4to. Intended  
for liturgical use.
12. [Tamhera Mariam. Miracles of the Virgin  
Mary, in the old Ethiopic language, with  
numerous Miniatures. Square folio.  
Written on vellum, in a native binding.  
A.D. 1522.]
13. [Acts of St. George the Martyr, in the old  
Ethiopic language, with about 150 Minia-  
tures. Royal 4to. Written on vellum, in  
a native binding. Sec. XVI.]

Although not strictly liturgical, these two volumes  
belong to the Martyrology which furnished portion of  
the Saints' offices in the Liturgy.

## V.

**Early Latin Church.**

14. *Mozarabic Liturgy.* Missale mixtum secundum regulam beati Isidori dictum Mozarabes, notis ab Alexandro Leslæo ornatum. 4to. Romæ, 1755.
15. ——— Breviarium Gothicum secundum regulam beati Isidori opera Francisci A. Lorenzana recognitum. Folio. Matriti, 1775.
16. *North Italian and Gallican Liturgies.* These will be found imbedded in Monumenta Veteris Liturgiæ Alemannicæ digessit Martinus Gerbertus. 2 vols. 4to. San Blas, 1777.

He took as his basis a MS. Sacramentary written at St. Gallen in the tenth century and embodying the old Latin, the Ambrosian, and the Roman Gregorian Sacramentaries. The work is so printed by a skilful use of initials, brackets, and varying types, as to show at once all the different elements; namely, the old Latin, the Ambrosian, the Gallican, and the Gregorian services as they existed in the sixth century.



17. Riaño (J. F.). Notes on Early Spanish Music. 8vo. 1887.

With many facsimiles from MSS. written in Spain, Sec. x-xvi., including Mozarabic as well as Hispano-Roman service-books.

18. Silvestre (J. B.). Paléographic Universelle. 4 vols. Atlas folio. Paris, 1839-41.

Including facsimiles from many of the existing fragments of the early Gallican Liturgy in MSS. of the vi.-ix. century.

- 18\*. Bastard (le Comte) Peintures et Ornaments des MSS. depuis le 4<sup>e</sup> jusqu'au 16<sup>e</sup> siècle. 102 plates in large portfolios. Paris, 1835-79.

Most of the illuminated Biblical and liturgical MSS. of the Carolingian period, and earlier, are represented here.

*Celtic Church.* See under Church of Rome, subsection *h*, p. 55.

## VI.

**Church of Rome.**

The Roman Latin Liturgy came into being about A.D. 300 ; received something like definite arrangement about A.D. 600 ; grew to its full Mediæval consistency about A.D. 1200 ; underwent its final recension soon after the Council of Trent was over.

*a. ROMAN USE.—Missal.*

19. Ordo Missalis secundum consuetudinem Romane curie. Small 4to. MS. on vellum, illuminated.

Written for Cardinal Pietro Morosini about 1424.

The picture of the Crucifixion is a fine work of art.

[*Value, eighty guineas.*]

20. Missale p. totum anni circulum secundum consuetudinem sancte Romane ecclesie. Folio. MS. on vellum. About 1475.

[*Value, eighty guineas.*]

With three elegant arabesque borders, containing Miniatures and various decorative figures ; executed by Girolamo da Cremona for a bishop, whose arms appear on the first page.

21. Ordo Missalis secundum consuetudinem Romane curie. Small 4to. Morocco. Mediolani, Pachel, 1481.

a. ROMAN USE.

22. Missale secundum stilū Romane curie. Folio. Coloniae, Lodovicus de Renchen, 1483.

Of the four recorded copies, only one other and this are perfect.

23. Ordo Missalis s'm consuetudinem Romane curie. 4to. Printed on vellum. (Nurnbergæ, Georg. Stuchs, 1484.)

Only three other vellum copies recorded. Four leaves are deficient.

24. Missale Romanum, ex decreto Concilii Tridentini restitutum. 4to. Venet. apud Iuntas, 1593.

In a fine contemporary binding, with the name and arms of *Sister Laura Capella* on the sides.

The first edition of the reformed Roman Missal had appeared in 1570.

———. *Breviary.*

- 24\*. Breviarium Romanum. Folio. Lugduni, 1546.

This is a rare curiosity, being the suppressed Breviary of Cardinal Quiñones.

———. *Pontifical.*

25. Pontificalis liber magna diligentia Augustini Patricii de Picolominibus. Folio. Rome, Stephanus Planck, 1485.

First edition of that part of the Roman Ritual at which only a bishop could officiate. It is a magnificent volume, in which the *printed music* is remarkable as an important early example of its kind.

*a. ROMAN USE.—Sacerdotal.*

26. Sacerdotale Romanum, iuxta Tridentini Concilii sanctiones emendatum. 4to. Venetiis, 1585.

All the ritual and ceremonial parts of the Liturgy which belong to the office of the priest, including the Manual, the Processional, etc.

*b. GERMAN USE.—Treves Pontifical.*

27. Pontificale Ioannis II. Archiepiscopi Trevirensis. Folio. MS. on vellum, illuminated. 1470.

Valuable and important as containing the coronation service of the Kings of Germany, which could only be found in a Treves, Mentz, or Cologne Pontifical.

———. *Hildesheim Psalter.*

28. Psalterium, Cantica, Symbolum Athanasii, Litania, etc. 12mo. MS. on vellum, illuminated. About 1320.

Written in the diocese of Hildesheim, and exhibiting in the Calendar a curious affinity to that of Sarum. It has been suggested that the Miniatures are really impressions from wood blocks, coloured.

Lettered "Breviarium Romanum."

b. GERMAN USE.—*Mentz Psalter.*

- 29.—Psalterium, cum canticis, hymnis, litanis, et precibus. Folio. Maintz, Fust and Schoifer, 1459.

[Value, five thousand guineas.]

Printed on vellum, and intended to serve, by means of MS. addition in the blank spaces, as a book for whatever German use the buyer chose to apply it. This is the second printed book that bears a date. It is one of the earliest books ever printed (being, in fact, either the third or the fourth), and it is perhaps the grandest effort of ornamental typography ever achieved.

c. DUTCH USE.—*Utrecht Hours.*

30. Onser Vrouwen getide, etc. 16mo. MS. on vellum. About 1390.

With many Miniatures, which are to the highest degree remarkable as exhibiting the rich colouring of Italian work in a Dutch book written when Van Eyck was only in his teens. The border ornaments contain some grotesque figures, also of Italian character.

The calendar belongs to the diocese of Utrecht. Lettered "Missale Saxonicum."

———. *Utrecht Missal.*

31. Missale ad verum cathedralis ecclesie Trajectensis ritum. Folio. Leyden, 1514.

*d. FRENCH USES.—Martyrology.*

32. Usuardi Martyrologium. MS. on vellum, written about 1240. See No. 55.

———. *Paris Missal.*

33. Missale Parisiense novum. Folio. Printed on vellum, with the woodcuts illuminated. Paris, 1489. Unique in this state.

[Value, four hundred pounds.]

———. *Paris Breviary.*

34. Breviarium Ecclesiæ Parisiensis. MS. on vellum, illuminated. 4 parts in 1 vol. thick small 4to. Paris, about 1380.

In a sixteenth-century binding, lavishly gilt.

At the end there is an *Ordinatio de Festivitatibus*, ending with 1372. All the Homilies are given in this MS.

[Value, sixty pounds.]

———. *Toulouse Breviary.*

- 34\*. Proprium Sanctorum and Psalterium of the Breviary of Toulouse. 2 parts in 1 vol. Small 4to. Toulouse, about 1390-1400.

An exquisitely illuminated MS. on vellum.

[Value, five hundred pounds.]

d. FRENCH USES.—*Hours.*

35. Horæ. MS. on vellum. 18mo. In a sixteenth-century binding. Meaux, about 1380-90.

Remarkable for its Grisaille Miniatures. The Litany has prayers for the king, and the Christian people, and the pontiff. [*Value, a hundred and fifty pounds.*]

36. Horæ. Square 12mo. MS. on vellum, bound in red morocco. Tours, about 1390.

The text is of ordinary Roman form, but many French hymns are inserted, and the calendar is peculiarly French and local. [*Value, sixty pounds.*]

37. [Horæ. Small folio. MS. on vellum. Red velvet. Tours, about 1400.

The text is Roman. In the sixteenth century this splendid volume belonged to a southern family (? Toulouse), and additions were made, including marginal paintings, and some leaves of text at end partly in the Provençal language. [*Value, three hundred pounds.*]

38. Horæ. Small 4to. MS. on vellum. Paris, about 1420.

Splendidly painted and illuminated. In a sixteenth-century olive morocco binding.

The calendar is of French character, and although the Litany does not pray for the king, it also omits the *Dominus apostolicus*. It is of the regular modified Roman form. St. Yvo is amongst the names in the Litany. [*Value, ■ hundred and thirty-six pounds.*]

39. Horæ. Small 4to. MS. on vellum. Paris, about 1420.

Very beautifully and delicately illuminated with *camaiieu* Miniatures. Gilt Russia binding.

The Litany forms are the same as in the preceding; that is, the modified Roman. [*Value, seventy-five pounds.*]

40. Horæ. Small 4to. MS. on vellum. Paris, about 1425. Beautifully illuminated, bound in red velvet.

The modified Roman form of the Litany. Many of the prayers are in French, and the calendar is markedly French. [*Value, a hundred and twenty pounds.*]

41. Horæ. 4to. MS. on vellum. Richly illuminated. Terouanne, about 1480.

The Litany has the unmodified old Roman form, but there is a prayer elsewhere for *noster rex*. St. Godeleve's picture and office are so prominent that the book must come from Terouanne or Boulogne. Bound in old velvet boards, with silver clasps, and lettered "Missal."

[*Value, a hundred pounds.*]

42. Horæ. 4to. MS. on vellum, splendidly illuminated. Paris, 1480. Green velvet binding, silver clasps.

Formerly belonging to Henri III. Prince de Condé, and in the fifteenth century probably to the Bourbon prince Charles de Roussillon.

[*Value, a hundred and seventy pounds.*]

- 42\*. Heures de la Reine Anne de Bretagne. 2 vols. 4to. Paris, 1861.

A facsimile of the sumptuous original executed in 1491.



43. [Heures a lusaige de Rome. 8vo. Printed on vellum. S. Vostre, 1498.  
In a superb binding by Marius-Michel.  
[Value, a hundred and twenty-five pounds.]
44. [Heures de Rome. 8vo. Printed on vellum. Hardouin (Calendar 1500-1520). About 1500. Red morocco.
45. [Hore ad usum Romanum. Small 4to. Printed on vellum. Thielman Kerver, 1507.  
With the name of "D. Claude Servient religieuse de Framol" on the cover of the sixteenth-century binding.
46. Heures a lusaige de Paris. 8vo. Printed on vellum. Simon Vostre (Calendar 1507-27). About 1507.
47. [Heures a lusaige de Romme. 8vo. Printed on vellum. Hardouin (Calendar 1510-25). About 1510.

e. SPANISH USES.

48. Manual. Ordinarium de ministracione sacramentorum secundum consuetudinem sedis Valentie. 4to. (Valentie 1514.)
49. [Missal Missal of Estevam Gonçalves. Facsimile of the MS. executed in 1610 in Portugal.

With beautiful pictures. It is merely the Roman Liturgy.

f. EXTRA EUROPEAN.

50. Mexican Manual. Manuale Ecclesiæ Mexicanæ. 4to. Mexico, 1560.

51. Mexican Missal. Missale Romanum ordinarium. Folio. Mexico, 1561.

[Value, a hundred and fifty pounds.]

52. Japanese Manual. Manuale ad sacramenta ministranda. 4to.

Printed on rice-paper at the Jesuit College at Nangasaki in 1605.

[Value, fifty pounds.]

These three books are all of purely Roman character.

g. USES OF MONASTIC ORDERS.

53. *Cistercian Missal*. Folio. MS. on vellum, with little ornamentation. (?) Burgundy, about 1190-1200.

This is a Sacramentary rather than a complete Missal.

Marginal additions and notes by the original writer down to about 1230.

54. *Cistercian Antiphonary*. MS. on vellum. About 1320.

Every page occupied with music and the text of the verses and responses.

55. *Cistercian Calendar*. Usuardi Martyrologium. MS. on vellum. About 1240.

Written in a convent connected with the monastery of St. Andrew at Avignon; and containing, besides its ordinary text, and its own proper calendar, a second calendar registering the names of dead members of the order, male and female, during the thirteenth, fourteenth, and fifteenth centuries. Some of the more ill-spelled entries were made by the prioress.

56. *Vallombrosan Missal*. Missale Monasticum secundum consuetudinem ordinis Vallisumbrose. Folio. Printed on vellum. Venetiis, Junta, 1503.

A grand volume, with the woodcuts coloured. The binding bears the initials and golden lilies of Henri II. of France. [Value, a hundred and fifty pounds.]

57. *Mount Olivet Psalter*. Psalmorum liber secundum usum monachorum S. Michaelis Montis Oliveti ordinis S. Benedicti. 4to. MS. on vellum. Siena, about 1500.

[Value, three hundred pounds.]

An exquisite work of decorative art.

58. *Monte Cassino*. Cantus Monastici (Cantorinus et Processionarius). 12mo. Venetiis, L. A. Junta, 1535.

#### *h.* CELTIC CHURCH.

59. Liturgy and Ritual of the Celtic Church, by Warren from the Stowe MS. 8vo. 1881.
60. Westwood. Miniatures and Ornaments of Anglo-Saxon and Irish Miniatures. Royal folio. 1868.

Contains facsimiles from some liturgical books of the Celtic and Romano-Celtic Churches.

*i.* ENGLISH USES.

61. *Exeter*. The Leofric Missal, Sec. XI. 4to.  
Printed for first time from MS. 1883.

This was a Sacramentary with additions to make it a complete Missal.

62. *York*. Missale ad usum ecclesie Eboracensis.  
Smallest 4to. Purple morocco. Paris,  
1533. [Value, a hundred and fifty pounds.]

63. ——. Breviarium ad usum ecclesie Eboracensis. 2 vols. 16mo. Paris, 1524-26.  
[Value, seventy pounds.]

64. *Sarum Missal*. Missale plenarium juxta usum ecclesie Sarum. MS. on vellum.  
Square folio. About 1300.

One of the oldest and fullest of the Sarum Missals extant. All the lessons, music, and saints' offices (very numerous) are given *in extenso*. [Value, two hundred pounds.]

65. ——. Missale (ad usum Sarum). Small folio.  
MS. on vellum. Worcester, about 1440.

A MS. of special interest as having been presented (according to an inscription on the last leaf) by Prior William More, of Worcester, to the church at Bromsgrove in 1521. [Value, ninety pounds.]

66. *Sarum Missal.* Missale ad usum Sarum. Folio. Venetiis, Herzog de Landoia, 1494.  
No other copy at present known.  
[Value, a hundred and twenty pounds.]
68. ——. *Missale ad usum Sarum.* Folio. London, Julian Notary for Winkin de Worde, 1498.  
The first Sarum Missal printed in England.  
[Value, a hundred pounds.]
69. ——. *Missale ad usum Sarum.* Folio. Paris, Amazeur pro Merlin, 1555.  
The finest of all the editions. [Value, sixty pounds.]
70. ——. *Missale ad usum Sarum.* Folio. John Day, 1557.  
The last edition of the Sarum Missal.  
[Value, sixty guineas.]
71. ——. *Breviary.* Portiforium seu Breviarium ad usum Sarum. (Pars Estivalis.) Small folio. Antverpiæ, 1525.  
A "Plenary Indulgence," printed at London in 1526, pasted inside the cover; also a MS. letter from Jo. Borobry, chaplain of the English hospital at Rome, to the celebrated Dr. Richard Pace, in his capacity as King's Secretary. [Value, a hundred pounds.]
72. ——. *Processional.* Processionale ad usum ecclesie Sarisburiensis. Small 4to. Paris, 1530.  
[Value, a hundred pounds.]

73. *Sarum Missal. Manual.* Manuale ad usum ecclesie Sarisburiensis. Small 4to. (Rouen, 1537.)

Dr. Humphry Primatt's copy. Folios 156-63 contain the curious form of Major Excommunication in English (afterwards omitted). [Value, fifty pounds.]

74. *Psalter Prayer-Books.* The Huntingfield or Mendham Psalter. Square folio. MS. on vellum. Executed in Suffolk at Mendham Priory about A.D. 1160.

With 92 large pictures on 20 leaves, painted in the pure style of Anglo-Saxon art, with a predominance of light greens and light blues. The first 68 of these pictures (on 17 leaves) represent scenes of Biblical history, and are contemporaneous with the original execution of the MS. The other 24 pictures (on 3 leaves) were added perhaps 15 or 20 years later; and contain scences of martyrdom, etc., including the murder of Thomas à Beckett, which had taken place in the meanwhile.

Descriptions of the first 32 pictures were added soon after the year 1300, in French, in the same Norman hand as that of an entry in the Calendar opposite June 19.—“Obitus Rogi.’ de Huntingfeld milit.” This refers to Sir Roger of Huntingfield, a Norfolk lord and patron of Mendham, who died in 1302.

[Value, a thousand pounds.]

75. *Psalter Prayer-books.* The Clare Psalter. Small 4to. MS. on vellum. Written at Clare Priory, in Suffolk, about 1250.

With remarkable initial letters; and four escutcheons (emblazoned on the first page) of Gilbert de Clare, his wife Joan of Acre (daughter of Edward I.), of John, Earl of Warren and Surrey, and of Sir Robert Gifford.

With an entry in the Calendar, recording the death of Sir John Giffard on the 8th March, 1348.

[*Value, a hundred and twenty pounds.*]

76. —. The Wigmore Psalter, Latin Psalter, followed by the Athanasian Creed, and the Litany. Small 4to., MS. on vellum. About 1420.

With the arms of Mauleverer, and five other escutcheons emblazoned on the preliminary leaves, the autographs of Richard Wygmore, 1535, and Thomas Wygmore, 1565.

77. —. Owen Jones' Psalter. Latin Psalter, followed by the Athanasian Creed and the Hours of the Trinity. Large folio, MS. on vellum. About 1430.

[*Value, a hundred pounds.*]

78. *Psalter Prayer-books.* Psalter and Athanasian Creed in Latin. Folio. MS. on vellum, blue morocco. About 1440.

[*Value, a hundred pounds.*]

79. ——. The Saxby Psalter. Psalter, Athanasian Creed, and Litany in Latin. About 1440. Prefixed to it are the Hours of the Virgin, written about 1420. 2 vols. in 1 folio. MS. on vellum, black morocco. Lettered "Missal."

The well-known hymn "Mary modyr well thou be" in English, is found in the middle of the Hours.

[*Value, a hundred guineas.*]

80. *Hours.* The Carew Prayer-book. Mass-Prayers, with French rubrics, hymns, and Hours of the Virgin. 8vo. MS. on vellum. About 1370.

[*Value, a hundred and twenty pounds.*]

A very curious and interesting volume with nearly 300 pictures, which occupy the margins, and carry on a set of romantic illustrations of the miracles wrought by the Virgin. It belonged to Thomas Carew (who fought at Flodden), and contains a memorandum by his aunt, Elizabeth Poyntz, of the early part of Henry VIII.'s reign.



- \*80. *Hours*. The Talbot Prayer-book. Hours of the Virgin, Offices of Saints, Service for the Dead, Hymns, Mass-Prayers, &c., partly in Latin, partly in French, partly in English. Oblong narrow folio (agenda form). Illuminated MS. on vellum; with borders and Miniatures, two of which contain portraits of Sir John Talbot, the first Earl of Shrewsbury, and his second wife, Margaret Beauchamp, daughter of the Earl of Warwick. 1424-33.

[*Value, one thousand pounds.*]

The great English warrior lost his life and his Prayer-book together at the battle of Castillon, about thirty miles from Bordeaux, on July 17, 1453. It was carried away by a Breton soldier, and was only re-discovered in Brittany a few years ago. Talbot was a devout son of the Church, and was attending mass not far from the battle-field at the very moment when the engagement began. His book (from its very shape we can see that it was intended to be a portable *vade mecum*) was used on that occasion for the last time. It had been his constant companion for twenty-eight years, in his many battles and in his captivities. Written for him in 1424, to celebrate his union with the daughter of his friend Richard, Earl of Warwick, when he had just received the order

of the Garter : the MS. on its first page (after a calendar which approximates nearly to that of York) exhibits a picture of himself and his wife kneeling before the Virgin, with the escutcheons of the two families below, under them the two garters (of Talbot and Warwick), and at foot a monogram combined from the letters *I t m a r g u e*. A similar picture is found towards the end of the book, where we see the same two figures kneeling before St. Ursin, the patron saint of Bourges. This must have been added in 1429, when he was in captivity in that city. From the English portions of the original body of the book, it is evident that the scribe was ill-acquainted with that language ; but the additions gradually made between 1429 and 1433 are in the handwriting of some one else, whose mother tongue was English. There are still further additions of English hymns in verse, apparently by a third hand, which are highly interesting and remarkable as original English poetry. Whether they were composed and written by Talbot himself, which seems unlikely, or by his chaplain (whoever he may have been), they reflect, with considerable poetic vigour and with natural fidelity, the various phases of feeling through which the knight must have passed during the period of reverses in the struggle against Joan of Arc, and his long captivity after the battle of Patay, where he was made prisoner in 1429. One of those pieces is certainly not original as far as Talbot is concerned, being the well-known verses of Lydgate on *The Prothomartyr of Brutys Albion*. Where was Lydgate in 1432, and

can it be that we have his autograph here? From some of the original verses I extract the following :—

Jes u whom ze serve dayly

Uppon zour enemys gyff zou victory.

\* \* \* \* \*

And saynt George the gode Knyght

Over zour ffomen geve zou myzt

And holy saynt Kateryne

To zoure begynnyng send gode fyne

Saynt Christofre botefull on see and lond

Joyfully make zou see England.

This has a strong personal value, and seems to belong to the days before Patay. It is succeeded a little further on by several stanzas addressed to saints evidently in the time of his captivity; from which I extract two :—

Prince of Knyghthood thoroute Gret Breyten

Noble of blode, large of hospitalite,

Holy Saynt Albon, thou settest but in veyn

Al worldli pomp; for hym that dyed for thee,

*Now in my nede gode lorde remember me;*

As of martyrs thou hast begon the dance

Ffyrst in our lond oure bon cheffe to avaunce.

Blessed Saynt George, most in our remembrance

Agayne our fone hafe us alway in mynde,

Pray for our grace, our spede, and our gode chance

As to Ynglond thou hast ben ever kynde

*And thozgh Furtune hath cast us late bekynde*

Zit fayll us not when that we crye thi name

For with thi help we hope recure gode fame.

- 81.—Hours of the Virgin, etc., in Latin. Small 8vo., MS. on vellum. About 1440.

The spelling of St. Swithin's name with z, indicates a western origin, perhaps from Exeter. The most curious thing in the book is the coloured woodcut of St. Anthony at the beginning, which must have been inserted as far back as 1450. [Value, sixty pounds.]

- 82.—Hore B.V.M., etc., ad usum Sarum. Small 4to. MS. on vellum. About 1480.

This has at the beginning, several preliminary prayers to be said at morning. The book is the prototype of the printed Primer. The calendar, combining as it does saints of both York and Sarum veneration, shows that the book was done in Edward IV.'s time.

[Value, eighty guineas.]

83. *Salisbury Primer printed.* Hore presentes ad usum Sarum (the Creed, and various other parts in English). Small 8vo., printed on vellum. Paris, Pigouchet, 1498.

[Value, a hundred and fifty pounds.]

84. ——. Officium B.V.M. Matines of our Lady, etc. (partly in English). Small 8vo., printed on vellum. Paris, Vostre (Calendar 1512-30).

[Value, eighty pounds.]

85. *Salisbury Primer printed.* Hore B.V.M. Secundum usum Sarum (partly in English). 8vo. printed on vellum. Paris, Higman (Calendar, 1520-36).  
[Value, seventy pounds.]
86. ——. *Prymer of Salysbury use.* 16mo., brown morocco. Partly in English. Paris, Regnault, 1537.
87. ——. (Sarum) *Prymer in Englysshe and Laten.* 8vo. Paris, 1538.  
The Primer *entirely* in English, with the Latin text in smaller type in the margin. Two other pieces added at end.  
[Value, fifty pounds.]
88. ——. (Sarum) *Prymer, English and Latin.* Sm. 4to. London, Redman, 1538.
89. ——. *Prymer of Saryisbury use* (partly in English). 12mo. Rouen, Valentin, 1555.  
Queen Elizabeth's copy with her arms on the side.
90. ——. *Prymer in English and Latine, after Salisbury use.* 12mo. John Waylande. 1557.  
One of the latest impressions of the Salisbury Primer of the English Catholic Church. It was never printed again after 1558.

VII.

**The English Reformed Church.**

91. *Hilsey's Primer.* The Prymer both in English and Latin. 12mo. Grafton and Whytchurch, 1540.

In 1534-35, Marshall's Primer (compiled by George Joy), had appeared without authority, as the first essay towards an English Liturgy. Bishop Hilsey's was the second essay (first printed in 1539), and in this edition, became the first authorised Protestant service-book.

[*Value, sixty pounds.*]

92. *Common Prayer.* Edward VI.'s first Common Prayer. Folio. Richard Grafton, 1549.

93. Edward VI.'s second Common Prayer. Folio. Richard Grafton, 1552.

94. Queen Elizabeth's Common Prayer. Folio. Richard Jugge. About 1569.

Bound up with Sternhold and Hopkins's Psalter of about the same date.

95. *Psalter.* The Psalmes in meter, by Sternhold, Hopkins, and others, with the Music. Folio. John Daye, 1567.

Probably the first complete edition in folio.

VIII.

Scottish Kirk.

96. Knox's Liturgy ; Sternhold's Psalter with Music ; Calvin's Catechism, in one volume. 12mo. Edinburgh, Andrew Hart, 1611.
97. Knox's Liturgy, and Sternhold's Psalter, without music. 18mo. Edinburgh, 1643.

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98. WEALE (W. H. J.). Bibliographia Liturgica. Catalogus Missalium Ritus Latini ab anno 1475 impressorum. 8vo. 1886.
99. ——. Descriptive Catalogue of rare MSS. and printed books chiefly liturgical exhibited at the Historical Music Loan Exhibition, Albert Hall, June-October, 1885-1886.
100. [MASKELL (W.).] Selected Centuries of Books from the library of a Priest in the diocese of Salisbury. 8vo. *privately printed*. 1843.

*Costume and Terminology.*

101. BOCK (Fr.). Geschichte der liturgischen Gewänder des Mittelalters. 2 vols. 8vo. Bonn, 1859.
102. PUGIN (A.). Glossary of Ecclesiastical Ornament and costume. Royal 4to. London, 1846.
103. MARRIOTT (Wharton B.). Vestiarium Christianum. 8vo. 1868.
104. FISCHBACH (Friedrich). Ornamente der Gewebe. Folio. Frankfurt am Main. 1882.
105. LEE (Frederick George). Glossary of Liturgical and Ecclesiastical Terms. 8vo. 1876.







A

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OF THE

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*Issued to the Members of the Sette of Odd Volumes.*

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y<sup>e</sup> Paryshe of Saynt Giles in y<sup>e</sup> Fields  
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side, are the best, after all."—*Samuel Johnson*.

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### *Glossographia Anglicana.*

By the late J. TROTTER BROCKETT, F.S.A., London and New-  
castle, author of "Glossary of North Country Words,"  
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